

SYTHESIS OF RESULTS

**of the scientific activities carried out for the fulfilment of the objectives
of the project *Religion and Art in the Cucuteni-Tripolie Civilisation (Vth-
IVth millennia CAL B.C.)*
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During the years 2011-2016, our attention has been focused on multiple directions of research, which have been materialized in published studies and personal communications.

I. The analysis of anthropomorphic representations

This objective focused on the identification of anthropomorphic representations within the specialty literature as well as in museum collections. This approach allowed the constitution of a database used for the analysis of the signification of the anthropomorphic figurines. Our interpretation of the Cucuteni-Tripolye anthropomorphic representations is that these "artefacts" are images of supernatural beings, in short, images of gods or mythological characters. The complexity of the

Cucuteni anthropomorphic representations, their association with vegetal or animal elements, as well as numerous symbols determined us to support the religious character of a large part of the analysed material. In order to have a closer look at the prehistoric realities we have expanded our documentary basis, and our analysis included the anthropomorphic representations in high relief, the anthropomorphic pots, incised images and, especially painted images.

A problem that captured our attention concerns the fragmentation of cucutenian anthropomorphic statuettes. We brought up a few issues regarding the conditions of discovery of some anthropomorphic statuettes from Cucuteni area in terms of the theory of fragmentation. Even though in the classic areas of Cucuteni-Trypillia culture and at their neighbors from south and west the practice of enchainment through fragmentation was not observed, in contemporary settlements from the steppes, east of the Dnieper, painted trypillian pottery was found. This fact could support the hypothesis of J. Chapman, but in the case of anthropomorphic statuettes, based on discoveries made so far and on their context, we do not think that the practice of enchainment through fragmentation can be sustained without a doubt although future research should consider these assumptions. At the moment, we think it seems more plausible that the statuettes suffered a ritual decommissioning, for desacralization, their remains being discarded/deposed near the building where they were used, in the archaeological layer or in pits. The problem of fragmentation, *enchainment* and accumulation is complex and we do not believe it can be generalized. Although we believe that anthropomorphic statuettes were intentionally broken, analyzing some of the discoveries attributed to Cucuteni culture, we are not convinced that the practice of *enchainment* explains the fragmentary state in which anthropomorphic statuettes are found, although it cannot be excluded with certainty. Only further research and attention to this issue will bring further clarifications on the subject.

Starting from the analysis of an unpublished anthropomorphic figurine from older excavations of Bilcze Złote, the team carried out a review of the finds belonging to a special type – figurines with upper part of the body bent forward, most often represented in seated position. The morphology of the type, its origins, distribution and possible significance are analyzed. Thus, it is concluded that both schematic and conventionally realistic figurines of this type originate from the statuary complex of Balkan late Neolithic cultures and transformation of the type over time possibly reflects social changes in the Neolithic and Copper Age communities of Southeast Europe.

The team also had the opportunity to analyse the large collection (over 400 pieces) of anthropomorphic figurines from the Precucuteni settlement of Târgu Frumos – *Baza Pătule*. The following categories of anthropomorphic representations have been identified: statuettes, cones (phallic symbols), antropomorphic pots, anthropomorphic protomas, anthropomorphic handles from spoons/ladles and miniature chairs. Most artefacts were in fragmentary state and only the lower part of the body is preserved. However, the preferred method of manufacture of the figurines was identified. Several rare themes have been described: the parturient goddess, goddess with infant, goddess with oblation basin and bicephalous representations. As a general picture, the collection under study has also confirmed the opinion according to which there exists an organic link between the Precucuteni and Cucuteni culture.

II. The analysis of artistic expressions

Within this objective we have pursued several aspects, detailed below.

We have analysed the signification of the different modalities of pottery production and decoration through continuous cross-referencing with economic activities with high visibility and extra-communitarian impact. From this point of view, we have offered a new dimension for the archaeological discoveries in the vicinity of salt springs. In the Moldavian Subcarpathians there have been discovered several places where exploitation of salt from salt springs took place. The archaeological remains unearthed near the springs reveal an intensive exploitation of salt through recrystallization during the Neolithic and the Aeneolithic. The exploitation of salt in the Moldavian piedmont intensified starting with the Cucuteni A phase, and the first briquetage appeared at the end of the phase. The Cucutenian salt briquettes were conically-shaped, had an approximate weight of 0.75–1.5 kg, and were clearly prestige goods meant for exchange between communities. The communal activity of recrystallizing salt and producing briquettes by the Cucutenians and the steppe pastoralists likely provided the occasion for complex exchanges of gifts during a ceremony that was similar to the *potlatch* and the *kula* systems of exchange. The exchanges in gifts and also the granting of the permission to cross a territory were consecrated through certain strict religious rituals. We have tried piece out, within a reasonable margin of error, these practices and rituals.

We have investigated the topic of **special artefacts** categories, with a particular attention being paid to the interpretation of stamp seals. These have been analysed in

a comparative view through the inclusion of synchronous observed realities from SE Europe and the Near East.

Another subject was connected to the problems raised by the interpretations of the image of the snake in the Cucuteni iconography. The imaginary of the Cucuteni-Trypolie civilization seems to reserve a special place to the snake image. Its earliest representations are known from anthropomorphic feminine figurines from the phase A of the culture, while during phase B the image is present on the painted decoration of the pots. Our approach tried to interrogate the possible meaning of the snake representations in Cucuteni from the point of view of the relational ontology, where meaning and truth are established through experience and interaction. The logic that we have followed into the construction of our reasoning was abductive, as we have selected our arguments on the basis of compatibility and we have chosen our interpretations depending on power of explanation and probability of anteriority. We brought to the fore arguments from biology – that helped us establish the primary emotional response of humans towards the image of the snake, from Mesopotamian literature – the world's most ancient literature, and we have tried to verify our findings from the study of the historical sources with ethnographical data from contemporary non-modern societies.

Our assertion is that fear is a central theme of the cucutenian iconography, and it might be present at an unconscious level. Two issues might be taken with this assertion: first, that fear is an innate emotion, second, that the specific fears are an unlearned behavioral characteristic of the human being. We will not dwell long on the first problem. The existence of an entire array of evolutionary determined basic emotion, encompassing fear, rage, sexuality, curiosity, nurturance or need for companionship or social interaction, and their role as behavior adaptive tools is by now an well-established fact. From this perspective, fear is considered to be a coherent neural system whose task is to maximize chances of survival when confronted to dangerous situations. The rebuttal of the second objection needs a more elaborate argument. Due to time restraints, we will only discuss the case of the snake, which benefits of huge amounts of research. In a first instance, a series of studies indicates that self-reported fear of the snake is one of the most common and strongest reactions, and it presents a trans-cultural character. Also, a series of studies analyzing the automatic appraisal of various visual stimuli demonstrates that the image of the snake is characterized by the shortest time necessary for identification against either neutral stimuli, or culturally relevant fear stimuli (guns, defective electrical outlets). The involuntary attention that the snake image forces on the

human being, is connected by the authors of the studies to the automatic activation of the fear module in the brain as a reaction of preparation in front of a possible danger. We thus believe that there is enough reason to consider that the original message that the image of the snake conveys is of threat and this instinctual reaction should constitute the baseline to the construction of an interpretative discourse.

As we have already argued, the instinctual emotion aroused within the human being by the sight of a snake-like visual input is that of fear. Nevertheless, when approaching the archaeological material, the biological data constitutes only the foundation. We will pull our second set of arguments from Mesopotamian literature because they present consistency with the biological data and in the actual stage of research, the near eastern origin of the European Neolithic is a hypothesis largely accepted, even more so for the territory east of the Carpathian Mountains, and continuous inputs from the area are ascertained.

Finally, although we have went through written sources varying, on a chronological scale, from Old Sumerian and Old-Akkadian to Neo-Assirian and Neo-Babylonian, we are still dealing with the world's most ancient literature. For all these reasons we believe that the Mesopotamian written sources give us the best chance at constructing a theoretical framework which would allow a regression into the Chalcolithic mind.

In Mesopotamian literature the significance of a snake as an animal is one of fear or physical pain and / or psychological. The snake is often associated with hazards that inhabit the unknown realms and hamper travelers. It may be associated with other frightening animals such as the scorpion, lion, hyena and wild dog or wolf. We emphasize this perception of the snake, because it reinforces the idea that the image of a snake transmits imminent danger.

The images of the wild bull and of the lion as a symbols of aggression can also be found on the decoration of Cucuteni pottery. For the bull image, especially relevant are those cases where the characteristics of figurative representations of bovidae indicates their membership to the *Bos primigenius* species. Such representations are characterized by the depiction of large horns and very robust forelimbs and anterior body. In support of this interpretation, noteworthy are the cases where the bull figure is hybridized with the addition of claws, a graphic detail capable of acting on preattentive vision and eliciting the unconscious activation of the fear module.

The image of the lion also scores high in trans-cultural questionnaires of self-reported fears. Also, a common feature attesting to the aggressive message

transmitted by both representations is their attack stance typical for felines. It is now known that the human visual system analyzes in a first step the contour of the visual stimuli in order to direct attention. We believe that this specific stance has been chosen for both figures because of its capacity to capture attention and because of the message it transmits at unconscious level.

The skeletal remains of large felines are absent in the archaeozoological samples of the Cucuteni-Tripolye complex, and are very seldom found in other contemporary sites from the region. The only such discovery on Romanian territory is a fragment of a lion's axis identified in the Cernavodă I level from Hârșova. The authors of this discovery consider the piece to have originated from a hunting trophy (the animal's skin, covering the skull and the first cervical vertebrae attached to it).

In the neighbouring areas, for the Neo-Eneolithic period, there are several archaeozoological evidences for lions: from Bulgaria (the sites from Goljamo-Delcevo, Durnakulak, Slatino, and Karanovo); south-western Ukraine (the site of Maiaki); southern Bessarabia (at Bolgrad); Hungary (at Gzongzshalasz, Tisyafoldvar, Tiszaluc, Zengovarkony).

The existence of great cats in the above-mentioned areas is highly unlikely, and the presence of skeletal remains could more justly be interpreted as the result of imports of trophies, as a result of long-distance contacts with populations from the south-eastern corner of the continent. An undisputed fact is that in the Near East, images of large felines (particularly the lion, but also the leopard) served as ideological props for power and leadership during the Chalcolithic.

Feline representations are rare in the Cucuteni-Tripolye culture, and are generally restricted to paintings on vessels (amphorae, plates, or other shapes). These images are stylised, with the morphological characteristics not rendered accurate enough, so that the precise identification of the species is very difficult.

The later stages of the Cucuteni culture witness the appearance of the several painted images that seem to depict large felines, probably lions. This, from Ghelăiești (Cucuteni B1 phase) comes two friezes with carnivores straining just before leaping towards their prey. Noteworthy is that of the four animals depicted, three have their tails raised and ending in a tuft, that is, the specific morphological element found in lions. The fourth animal has a lowered tail, implying a defensive attitude.

On the ceramic ware from Valea Lupului (Cucuteni B2 phase) there are several images that seem to depict lions. A similar frieze comes from a Cucuteni B2 vessel from Trușești. All these representations are extremely stylised, depicting the same

charging posture of the animals, with enlarged front sections of the bodies, and manes on the dorsal sides.

The painting on a plate from Cucuteni–Cetățuia, the Cucuteni B phase, likewise contains stylised lions, distributed in separate fields of the drawing, in charging positions and with the distinctive tails ending with tufts.

Possible feline representations are included in frieze compositions found on cultic vessels discovered in Cucuteni B1 sites from Bessarabia (Rep. of Moldova). Thus, a partially restored vessel from Varvarovka VIII contains a frieze with several animals: red deer, a bird and carnivores, of which some are most likely large felines. The strongly-stylised big cat is depicted in a charging posture.

From Tripolye territory comes a number of interesting vessels decorated with geometrical shapes and stylised lions.

Judging by the archaeozoological evidence available for the neighbouring areas (the Hungarian plain; the area around Odessa – Gumelnița culture; Hârșova – Cernavodă culture; Bulgarian – Karanovo VI culture), we believe that some of the carnivorous animals depicted on the Cucuteni and Tripolye cultic ceramic ware are large felines, predominantly lions.

As morphological elements that serve to distinguish lions from among other species depicted, we list the shape of the tails ending with a tuft, and the head and front section of the body, which are relatively larger because of the mane.

We notice a stereotypy in depicting lions, with the same stylised model (charging posture, raised tufted tail, bulkier front body) being transmitted with little change from one generation to the other, and from one population to the other.

The manner in which the information on the large felines reached the Cucuteni-Tripolye craftsmen remains difficult to explain, but it is possible that the imagery, particularly of the lion, was borrowed from communities living in the south-eastern corner of the continent, as part of an ideological package of power and leadership. In some cases, the feline is replaced by a fantasy animal, though with one which preserves some feline attributes.

The image of the snake, of the wild bull and of the lion appear on the decoration of the Cucuteni-Trypillia vessels during its final phase of existence. This is a time when mobile pastoral populations from the Pontic Steppes, bearers of the Early Bronze Age civilisation, are starting to move in the territory east of Carpathian Mountains and create the Cernavoda Bronze Age culture just south of the cucutenian area. It is a period preparing profound transformations and, most likely, marked by increased social tensions. Just as is the case of the PPNA with the outstanding site of

Göbekli Tepe or the first city states of Sumer, these changes, altering every aspect of a civilization, probably created a feeling of concealed threat pervading the quotidian life and which found one of its expressions through the imagery of the snake, wild bull and lion.

III. The analysis of Cucuteni-Tripolie symbols.

A new level of investigation has been marked by the study bird representations. Birds seem to have played an important role in Cucuteni-Tripolye imagery. The earliest representation dates from the Precucuteni I phase, an ornitomorphic protome on a vessel lid. From the Precucuteni II–Tripolye A phase come several vessels, known as *askoi*, depicting ducks. Starting with the Cucuteni A–B–Tripolye CI–CII phase, in-round representations are supplemented by painted ornitomorphic images. We have managed to identify approximate 150 statuettes, figurines, vessels, protomes and painted images. Most of them seem to relate to certain ritual practices or to have certain cosmogonical meanings. Some of the representations, quite few, are realistic enough as to permit approximate species-level taxonomic placement. Most of the ornitomorphic representations are fragmentary, and this hinders the identification of the species, family or genus, but this practice, as it is the case with the anthropomorphic representations, can be due to deliberate, ritualistic fragmenting. On the basis of the data obtained, we have tried to establish the extent to which the depicted species were wild or already domesticated. We were also concerned with the meanings of the ornitomorphic imagery. Taking into account the discovery conditions, the high fragmentation of the artefacts, but also the themes depicted, we think that most of the Cucuteni-Tripolye ornitomorphic representations played key roles in certain religious rituals. The task of recording instances of ornitomorphic representations led us to the opinion that they are extremely rare. For instance, we can compare the approximately 100–150 bird figurines and statuettes we have identified with the over 5000 Cucuteni-Tripolie zoomorphic statuettes found so far. The extremely low percentage of ornitomorphic representations can be explained by the fact that the figurines, statuettes, vessels and painted representations were all employed in certain ritual practices associated with the mythology and cosmogonical beliefs of the Cucuteni-Tripolye populations, in which birds seem to have played important roles. What is certain is that the Cucuteni-Tripolie people clearly manifested a preference for water and marsh birds, most notable to migratory species such as ducks, geese, cranes and storks.

Within the same objective we have also pursued the problem raised by the interpretation of the painted images of bovines on the ceramic ware of the Cucuteni culture. Bovines, either domestic or wild, played a major role in the economy, but also in the religion and symbolism of the Neolithic populations from the Near East and South-eastern Europe. Even though depictions of bovines are frequent in the Cucuteni culture, in the form of bucrania or clay figurines, it is only starting with the Cucuteni B–Tripolye CI phase when the first painted representations of bovines make their appearance. The vessels on which domestic bovines appear are quite rare; from among these, we selected a number of particularly interesting examples, dating from during the Cucuteni B phase.

In the Cucuteni B1 level, grid-cell C, from the tell of Poduri-Dealul Ghindaru, there was discovered a vessel on which two bovines with arched horns are traced out, in black contour, from the light background provided by the vessel's walls. Although the Cucutenians, just like all prehistorical and ancient populations, did not make use of perspective painting, the silhouettes of the two bovines provide some sort of such a visual effect. Judging by the length of the horns, these two painted specimens might represent gelded males. Behind them, in the area of the handle, a composition of spirals and tangents was reserved from the light background, while in the space behind this symbol a small animal with a raised tufted tail (possibly a dog) was painted in black. The lower register features prominently a vegetal motif emerging from the background, perhaps a stylised fir. The 59.5cm-high amphora is modelled from a fine paste, fired to red.

Another particularly intriguing piece likewise comes from a Cucuteni B settlement, Brânzeni III from the Republic of Moldova. The amphora contains a painted frieze with two registers. The lower register contains three metopes inside which there are three female characters painted in black, in ritual poses, wearing dresses with fringy hemlines, an element interpreted as symbolising rain. The lower register of the upper frieze presents four metopes, in three of which there are, painted in black, from left to right: a female character with her right arm on the hip and the left touching the head; two female characters of different sizes, the larger having her hands touching her head, and the smaller one with her right arm on her hip and the left on her head. These characters have been interpreted as representing the Mother and Daughter, a possible precursor of the Demeter and Koré couple from the later Ancient Greek mythology; finally, the third female character inside the third metope has her arm on her hip and her left arm raised towards her head. Above her head there is a round disk painted in black, with small round pecks reserved from

the light background provided by the vessel's wall. This element has been interpreted as the Sun. In the upper register, also inside metopes, there are painted in black, from left to right: a female character with a fringy dress, her right arm on her hip, and her left arm raised at her head; a stylised bovine, probably a bull, viewed from a side; the Mother and Daughter couple in a ritual pose.

The last image we analyze comes from the Cucuteni B settlement of Costești IV (Bessarabia). A ceramic fragment of a larger metope preserves the image of a cow and her suckling calf, above which there lies the ending section of a now-incomplete snake, while just below, abutting the cow and the calf, there is a female character in a ritual posture with her left arm raised and her right arm stretched sideways in a "blessing" pose.

In our opinion, the three compositions from Bessarabia represent associations of anthropomorphic deities and domestic bovines. We consider particularly relevant that the domestic bovines had already been integrated into the mythology of the Cucutenians. We must also mention the only Tripolye cultic vessel inside which there is a painted frieze with bovine representations, a crane and another animal with a raised tail (probably a dog). This bin-vessel is ascribed to the Tripolye CI-II phase and is part of the Platar private collection from Kiev, with Cherkassy as the region of provenance.

The bovines seem to illustrate a cosmogonical myth or, in other instances, to compose, alongside other animals, friezes with abstruse meanings. All the representations are painted on cultic vessels. At the social level, the importance of domestic bovines for the economy of the Cucuteni civilisation was due to their value mainly as food resource; it is quite likely that cattle emerged, just like today, as a valuable asset, thus becoming a cultural icon. Another problem that we focused on was raised by the analysis and interpretation of the Cucuteni funerary rite and ritual. We synthesized the currently known findings of human remains from the Cucuteni culture, and critically examine the contexts of discovery and their current interpretations: deposition of entire body – burial; deposition of body parts – ritual deposition; scattered bones/bone fragments – ritual anthropophagy or just indifference. We have also tried to construct a theoretical basis, which could allow for an alternate interpretation. When tackling the difficult problem of understanding the attitude towards death of the Cucuteni population, the major problem that the archaeologist faces is self-decontextualization. Paradoxically enough, such an attempt to strip down one's intellectual mindset requires plenty of "intellectual prosthetics". After placing the Cucuteni funerary finds into a wider contemporary

context, we offered an alternative theoretical path to the understanding of the rituals accompanying the moment of death enrolling the help of concepts borrowed from philosophy, analytical psychology, sociobiology and anthropology. We reached the conclusion that the symbolism of the funerary and religious ritual in this case has a twofold biological determination, resulting from the social character of humans and from their capacity to translate primary feelings into symbols. Accordingly, in the case of the Cucuteni culture, a first interpretation of the human remains kept inside the settlement is that it represents an attempt to manage the feelings provoked by the loss of a close family member. The hypothesis is plausible if we take into consideration the complex links observed by Durkheim between the physical body and the soul/spirit in his work on the elementary forms of religion. Even though apparently this duality works in a dichotomy along the profane–sacred lines, the relation between the two elements of the human being is much more complex. The body, through its housing of the spirit, acquires a sacred dimension, coming forth as the visible expression of an immaterial reality. The link thus established endures even beyond death; after the relinquishing of the perishable body by the soul, the inanimate remains, particularly the bones, are considered to still preserve, through contagion, a strong charge of the spirit of the deceased, still ensuring his or her presence among the survivors. In the same vein, returning to sociobiology, one of the most powerful principles that ensure the cohesion of a group is biological kinship. Human beings, working in societies that move beyond the limits of biological communities, translated this unconscious impulse into mythological systems capable of resolving, at least partially, the unconscious conflict between the survival of the individual versus the survival of the species/society. Nonetheless, this explanation is incomplete and one-dimensional, ignoring the social facet of the human being. Taking into account also the instinctive drive to hierarchisation of all social groups, the interpretation can be furthered by considering the human remains, particularly the scattered ones found in the cultural level, as “used tools”/“determinants” from the past for defining, by the survivors, of their own present social body. The future course of action will consist of the contextual analysis, within this theoretic frame of reference, of the discoveries of a funerary character from the Cucuteni-Tripolye area.

IV. The analysis of Cucuteni – Tripolie symbols. Bioarchaeological research on plant remains

We have discussed the discoveries of *Lithospermum officinale* L. and *Buglossoides purpurocaerulea* (L.) I. M. Johnston (*Lithospermum purpurocaeruleum* L.) remains

identified in three prehistoric sites, attributed to the Cucuteni culture (Romania), from Izvoare-Piatra Neamț (Neamț County), Poduri-Dealul Ghindaru (Bacău County) and Bodești/Frumușica (Neamț County). The archaeobotanical studies may offer a series of data referring to the different activities practised by the prehistoric communities. The discovery and identification of macro-remains from the spontaneous flora allow the extraction of information concerning the exploitation of particular plant species and add useful elements to the reconstitution of the environment, climate, types of soils etc. Last, but not least, the same category of finds allows the study of some aspects connected to different rituals and, why not, medicinal practices. For the Cucuteni culture area, the finds consisting of perforated or unperforated *Lithospermum* nutlets lead us to assume two possible different uses of these fruits, although the existence of common points is possible: necklaces used in different special social circumstances which might have required their display, or accumulations of a magic/therapeutic material. As it has already been stressed out in the specialty literature, it is possible that the *Lithospermum* sp. nutlets were considered to hold magic properties and, for the same reason, were used in the manufacture of necklaces. The interpretation of *Lithospermum* nutlets deposits as accumulations of a material holding magic properties may be sustained by a paragraph from *Historia Naturalis* which allows us to create a bridge between the discoveries of this type and the definition of homeopathic magic funded on the principles of associations of ideas based on similarity. The difference between magic, a concept centred on the individual, and religion, as a social phenomenon – as defined by Durkheim – opens us the path to read, in future works, the deposits of unperforated nutlets as probable gestures of the community for itself, meant to ensure the existence of a provision of nutlets to be used in possible healing rituals. In the same time, the necklaces may be regarded as manifestations of the special social status of the individual or community owning them. Arguments for such an approach may be constituted by the technical difficulties raised by the harvesting and perforation of large quantities of *Buglossoides purpurocaerulea* nutlets, on one hand, and by the relatively large volume of labour required by the manufacture of red deer canines imitations, on the other. In the same time, the association between natural products and their imitations may be interpreted as concrete expressions of the eternal conflict between nature and culture and may be read as a material assertion of the owners' ability to subdue the natural forces. The different possible uses of *Lithospermum/Buglossoides* nutlets force us to try, in the future, a more detailed discussion, focused on various categories of discoveries, defined on the basis of their

possible use: “ingredients” used in different therapies or rituals, beads or “buttons” applied on various textile materials, or decorative elements for objects of practical/ritual utility. From the point of view of the therapeutic uses of these plant species, we believe that, in the case of the Cucuteni discoveries, we are, probably, dealing with a combination of magical/religious and empiric healing elements.

V. The analysis of Cucuteni – Tripolie symbols. Bioarchaeological research on the ritual use of animals and animal remains

- Skeletal remains of animals discovered in possible ritual contexts may be described in terms of their anatomy and symbolism. In the Chalcolithic sites of the Precucuteni-Cucuteni cultural complex, although the recovery of animal bones is rather limited, the animals seem to hold an important position in the religion of this ancient population. Zooarchaeological and archaeological studies highlight specific patterns in animal remains according to species, element and age representation, killing pattern, butchering, stratigraphic details, and association with other artefacts. Different categories of animals or animal parts found in archaeological contexts allow an association with ritual practices to be delineated: burial of complete animals in settlements (e.g. skeletons of pigs discovered in the Cucuteni level of the Poduri-Dealul Ghindaru tell); parts of animals in settlements (e.g. bucrania and horn cores of bovines discovered in the Precucuteni site of Târgu Frumos); parts of skeletons possibly used in divination or good fortune rituals (e.g. deposit of astragali at Poduri-Dealul Ghindaru tell).

- Regarding the problem of parts of animals in settlements, a special case is raised by astragals, which are found in different degrees of modification in many archaeological assemblages, within a wide chronological and geographical frame. The modified astragali are usually found grouped together, in some cases along with unmodified astragali. These clusters are discovered in specific places within the settlement: in houses, in pits, in clay layers of house foundation or deposited in a clay vessel. Their use in prehistoric societies is subject of intense debate, both practical and symbolic function being assigned thereto.

VI. Complex investigations on ritual artefacts

The main objective of this line of investigation is to verify the assumptions that fine ceramics with polychrome painting can be included in a category of symbolic and ritual artefacts. This line of investigation was meant to be traced through specific

microscopic analysis on ceramic material from a number of Cucuteni sites and was aimed at:

- a) the reconstruction of the „chaine opératoire”, from the selection and preparation of raw materials to the finished product;
- b) the identification of the indicators of specialized production of pottery;
- c) the characterization of the degree of difficulty of producing high quality ceramics with polychrome painted decoration.

In order to achieve these goals we worked with external specialists. Thus, in collaboration with researchers from the Institute of Macromolecular Chemistry "Petru Poni" and from the "Al. I. Cuza" University of Iași, we have selected and analyzed a batch of Cucuteni ceramics and we have developed common themes of research in the field of ethnoarchaeology. From our part, the main interest was to study the ritual aspects involved in the process of the manufacture of pottery.

In the first case, and given the specific conditions of the established collaborations, the complex investigation of Cucuteni pottery focused on those analyzes that can provide chemical, morphological and structural characterization, through combined spectroscopic techniques, used both on the mass and surface of the artifacts. This goal was achieved by implementing the following analytical techniques: X-ray Photoelectron Spectroscopy – which provides information about the elemental composition and the chemical structure. This type of analysis allows us to obtain information about the type and source of the raw material that was used in the process of pottery manufacture and also about the decoration of the pottery, indicating what kind of pigments were used; X-ray Diffraction - allows the identification of the different crystalline phases that are present in the mineral complex assembly and helps us to determine the temperature reached during the firing process; X-ray fluorescence - allows the identification of chemical elements, both of the major type as well as of the trace elements. Due to the high sensitivity of this technique, we can obtain information regarding the origin of materials used in the manufacture process; SEM microscopy coupled with dispersive energy of X-ray analysis - provides the characterization of various morphologies and microstructures of the pottery, while also allowing the definition of the elemental composition. The obtained results provide information regarding the possible utility of each vessel and about the complexity of the manufacturing process; IR spectroscopy with Fourier transformation - and Raman spectroscopy are two complementary techniques, which provide information about the chemical bonds established between the different elements found in pottery. These techniques allow the determination of chemical

components present in ceramic, the pigments used in its decoration and, possibly, the temperature reached during the firing process. The final results indicate the fact that fine ceramics with polychrome painting were burned at temperatures falling within a very narrow range, between 869 – 900 Celsius degrees and longer time of firing than other ceramic categories, allowing us, at the moment, to assume that this category of pottery benefited from a special attention during the manufacturing process.

ANNEX

Publications

Volumes:

1. Dan Monah, *Plastica antropomorfă a culturii Cucuteni-Tripolie* (eds.: D. Garvăn and Gh. Dumitroaia), Piatra-Neamț: Editura Constatin Matasă, 2012, ISBN 978-973-7777-20-1, 554p.
2. Dan Monah, *Anthropomorphic representations in the Cucuteni-Tripolie Culture* (ed. Ștefan Caliniuc), Oxford: Archaeopress, 2015, ISBN 978-1-78491-232-13, 443p.
3. Adrian Felix Tencariu, *Instalații de ardere a ceramicii în civilizațiile pre- și protoistorice de pe teritoriul României* (ed. George Bodi), Iași: Editura Universității „Alexandru Ioan Cuza”, 2015, ISBN 978-606-714-208-2, 255p.

Articles:

1. **George Bodi, Loredana Solcan, Luminița Bejenaru**, *A Quest for self through snakes on pots: A case-study from Chalcolithic Eastern Europe, the Cucuteni-Trypillia Cultural Complex*. *Journal of Archaeological Method and Theory*, in evaluation.
2. Andrei V. Oancea, **George Bodi**, Valentin Nica, Laura E. Ursu, Mioara Droboța, Corneliu Cotofana, A.-L. Vasiliu, Bogdan C. Simionescu, Mihaela Olaru, *Multi-analytical characterization of Cucuteni pottery*. *Analytica Chimica Acta*, in evaluation.
3. Nicolae Ursulescu, **Vasile Cotiugă, Ștefan Caliniuc**, *On the Multi-Storeyed Dwellings of the Cucuteni-Trypillia Cultural Complex*. In: Gh. Dumitroaia and C. Preoteasa (eds.), *Cucuteni Culture within the European Neo-Eneolithic Context. Proceedings of the International Colloquium in Piatra-Neamț, 15–17 October 2014*. Piatra-Neamț: Editura Constantin Matasă, 2016, (sub tipar).
4. **S. Țurcanu**, M. Geba, N. Vornicu, *Insertii metalice în arta plastică Cucuteni-Tripolie. Studiu de caz: statueta antropomorfă de la Cucuteni-Cetățuie*, in *Acta Musei Tutovensius*, XII/1, 2016, p. 150-159.
5. **Luminița Bejenaru**, Simina Stanc, Mihaela Danu, *Overall evaluation of biological remains discovered in the chalcolithic site (Cucuteni culture, Vth-IVth millennia cal b.c.) of Costesti (Iasi County, Romania)*. *International Journal of Conservation Science*, 7(1), 2016, p. 93 – 100.
6. **Senica Țurcanu, Luminița Bejenaru**, *Data regarding the usage of animal traction within the Cucuteni-Tripolye cultural complex*. In: V. Spinei, N. Ursulescu & V.

- Cotiugă (eds.), *Orbis Praehistoriae. Mircea Petrescu-Dîmbovița – in memoriam*, Honoraria 11, Iași: Editura Universității „Alexandru Ioan Cuza”, 2015, p. 197–242.
7. **George Bodi**, Viorica Vasilache, Radu Pîrnău, *On the Craft and Art of Cucuteni Potters. A case study*. In: V. Spinei, N. Ursulescu & V. Cotiugă (eds.), *Orbis Praehistoriae. Mircea Petrescu-Dîmbovița – in memoriam*, Honoraria 11, Iași: Editura Universității „Alexandru Ioan Cuza”, 2015, p. 197–242.
 8. **Dan Monah**, *The salt springs, places for salt recrystallization, ritual centres for exchange with steppe populations*. In: M. Alexianu, R.-G. Curcă & V. Cotiugă (eds.), *Salt effect. From the Ethnoarchaeology to the Anthropology of Salt. Proceedings of the Second Arheoinvest Symposium, 20-21 April 2012, Iași, Romania*, Oxford: Archaeopress, 2015, p. 111-120.
 9. **Senica Țurcanu**, *Considerații privind statuetele zoomorfe pictate din arealul civilizației Cucuteni-Tripolye*. *Cercetări Istorice*, 34, 2015, p. 7-35.
 10. Mihaela Danu, **George Bodi**, *Archaeological palynology in Romania – a review of its past and current state*. *Studia Antiqua et Archaeologica*, 21(2), 2015, p. 113-121.
 11. Nicolae Ursulescu, Dumitru Boghian, **Vasile Cotiugă**, *Chapter 14. Contributions to the knowledge of the anthropomorphic plastic art of the Precucuteni culture. The representations from the settlement of Târgu Frumos*. In: E. Ursu & S. Țerna (eds.), *Anthropomorphism and symbolic behaviour in the Neolithic and Copper Age communities of South-Eastern Europe*, Suceava: Editura „Karl A. Romstorfer”, 2014, p. 377-414.
 12. Stanislav Țerna, **Senica Țurcanu**, *Chapter 19. Notes on an anthropomorphic figurine from the multilayered site of Bilcze-Złote (Ukraine) and the development of a specific type of figurines in Southeast Europe*. In: E. Ursu & S. Țerna (eds.), *Anthropomorphism and symbolic behaviour in the Neolithic and Copper Age communities of South-Eastern Europe*, Suceava: Editura „Karl A. Romstorfer”, 2014, p. 479-505.
 13. **Luminița Bejenaru**, **George Bodi**, Simina Stanc, Mihaela Danu, *Middle Holocene Landscape to the East of Carpathians: Bioarchaeological Considerations on the Chalcolithic Site of Hoisești (Iași County, Romania)*. *Carpathian Journal of Earth and Environmental Sciences* November 2014, Vol. 9, No. 4, p. 121-128.
 14. **Luminița Bejenaru**, **George Bodi**, *Animals in the economy and ritual of the Cucuteni Settlement from Poduri-Dealul Ghindaru (Bacău County, Romania)*. *Studia Antiqua et Archaeologica* 20, 2014, p. 91-101.

15. **Loredana Solcan**, Mihaela Danu, Irina Irimia, **George Bodi**, *Possible Uses and Significance of Two Species of Boraginaceae Family in Prehistory — A Review of the Cucuteni Culture Finds*. *Analele Științifice ale Universității „Alexandru Ioan Cuza”*. Seria Biologie vegetală 60(2), 2014, p. 63-75.
16. **George Bodi**, **Loredana Solcan**, **Luminița Bejenaru**, *Arguments for an alternative approach to the interpretation of the human remains from the Cucuteni culture*. *Annales Universitatis Apulensis. Series Historica* 18(2), 2014, p. 87-93.
17. **Luminița Bejenaru**, **Dan Monah**, *Depictions of birds in the Cucuteni-Tripolye civilisation*. *International Journal of Osteoarchaeology, Special Issue: ‘Birds and Archaeology’*, 2013, DOI: 10.1002/oa.2375.
18. **Dan Monah**, *L’approvisionnement en sel des tribus chalcolithiques sédentaires et des tribus des steppes du Nord de la Mer Noire*. In: V. Nikolov and K. Bacvarov (eds.), *Salt and gold: the role of salt in prehistoric Europe*, Provardia-Veliko Tarnovo, 2012, ISBN 978-954-400-695-2, p. 127–141.
19. **Vasile Cotiuță**, Ion Sandu, Viorica Vasilache, Nicolae Ursulescu, *Atypical local accumulation of calcium carbonate deposits in prehistoric ceramics during underground lying*. In: V. Cotiuță and Ș. Caliniuc (eds.), *Interdisciplinarity Research in Archaeology. Proceedings of the First Arheoinvest Congress, 10–11 June 2011, Iași, Romania*, BAR International Series 2433, Oxford, Archaeopress, 2012, ISBN 978-1-4073-1032-9, p. 209–214.
20. Daniela Domnișoru, Mirela Praisler, Nicolae Buzgar, **Vasile Cotiuță**, *Chemometric software designed for the identification of Cucuteni ceramics by Raman spectroscopy*. In: V. Cotiuță and Ș. Caliniuc (eds.), *Interdisciplinarity Research in Archaeology. Proceedings of the First Arheoinvest Congress, 10–11 June 2011, Iași, Romania*, BAR International Series 2433, Oxford, Archaeopress, 2012, ISBN 978-1-4073-1032-9, p. 221–228.

Participations at scientific events

Guest lectures

1. **George Bodi**: *Art, Economy and Society in the Chalcolithic of NE Romania*, Romisch-Germanische Kommission, German Archaeological Institute, Frankfurt, Germany.
2. **George Bodi**: *Art, Economy and Society in the Chalcolithic of NE Romania* Eurasien Abteilung, German Archaeological Institute, Berlin, Germany.

3. **George Bodi**: *Noi posibilități în reconstituirea modelelor mentale a comunităților cucuteniene*, susținută la invitația Universității „1 Decembrie 1918” din Alba Iulia, în cadrul proiectului POSDRU/189/2.1/G/156608, Alba Iulia, 18 septembrie 2015.
4. **George Bodi**: *Imaginarul preistoric. Discuție pe marginea decorului zoomorf al ceramicii Cucuteni-Trypolie*, Universitatea „Al. I. Cuza” din Iași, 12 mai 2016.

Participations at international scientific events

1. **Senica Țurcanu**, *Harnessing the animal power: possible interpretation clues of the East-European Chalcolithic zoomorphic plastic art*. 8th World Archaeological Congress, Kyoto, Japonia, 28.08 – 02.09.2016.
2. **Luminița Bejenaru**, Mihaela Danu, **George Bodi**, *Holocene land use to the East of Carpathians: archaeobotanical and archaeozoological evaluation of Cucuteni settlements (Chalcolithic, 4500-3500 CAL. BC)*. 8th World Archaeological Congress, Kyoto, Japonia, 28.08 – 02.09.2016.
3. Andrei Asăndulesei, **Ștefan Caliniuc**, *Digging ditches in the Chalcolithic of Northeastern Romania: practicality vs. ritual. Case studies from the Cucuteni culture*. 8th World Archaeological Congress, Kyoto, Japonia, 28.08 – 02.09.2016.
4. **Loredana Solcan**, **George Bodi**, **Luminița Bejenaru**, *A re-evaluation of the significance of the snake image in Cucuteni-Trypillia civilization [poster]*. 8th World Archaeological Congress, Kyoto, Japonia, 28.08 – 02.09.2016.
5. **George Bodi**, **Loredana Solcan**, **Luminița Bejenaru**, *Affects, biology and things. Arguments for an alternate approach to the understanding of Cucuteni-Trypillia painted pottery*. 8th World Archaeological Congress, Kyoto, Japonia, 28.08 – 02.09.2016.
6. **S. Țurcanu**, A. Vornicu, *The manufacturing of adornments from freshwater shells in the East Carpathian Chalcolithic*, comunicare susținută în cadrul 11th Meeting of the ICAZ Worked Bone Research Group, „Alexandru Ioan Cuza” University of Iași, Iași, 23-28 May 2016.
7. **S. Țurcanu**, *Asocieri simbolice în Chalcoliticul balcano-anatolian: cuprul și plastica antropomorfă*, comunicare susținută în cadrul Conferinței Științifice Internaționale „Patrimoniul cultural: cercetare, valorificare, promovare”, ediția a VIII-a, Institutul Patrimoniului Cultural al Academiei de Științe a Moldovei, Chișinău, Republica Moldova, 31 mai-2 iunie 2016.

8. **George Bodi, Loredana Ștefania Solcan, Măriuca-Diana Vornicu, Luminița Bejenaru**, *Large felines representations on Cucuteni – Trypillia pottery. The long journey of an image*. 21th EAA Meeting, Glasgow, Scotland, 2-5 September 2015.
9. **Senica Țurcanu**, *Symbolic linkages in the Balkan-Anatolian Chalcolithic: copper and anthropomorphic figurines*. 21th EAA Meeting, Glasgow, Scotland, 2-5 September 2015.
10. **George Bodi, Andrei-Victor Oancea, Adina Coroabă, Valentin Nica, Corneliu Coțofanu, Mihaela Olaru**, *The contribution of archaeometric studies on pottery to the understanding of social structures. A case-study from Chalcolithic NE Romania*. 21th EAA Meeting, Glasgow, Scotland, 2-5 September 2015.
11. **Luminita Bejenaru, Mihaela Danu, Simina Stanc**, *Economic resources in Chalcolithic society: bioarchaeological study concerning the Cucuteni site of Costesti (Iasi County, Romania)*. 21th EAA Meeting, Glasgow, Scotland, 2-5 September 2015.
12. **Vasile Cotiugă, Ștefan Caliniuc**, *The deliberate destruction of Cucutenian houses: a case of affordance?*. 21th EAA Meeting, Glasgow, Scotland, 2-5 September 2015.
13. **George Bodi, Loredana Solcan, Lumnița Bejenaru**, *The Bull Representation in Cucuteni-Trypolie Culture. An Approach from the Point of View of the Relational Ontology*. International Conference From Symbols to Signs. Signs, Symbols, Rituals in Sanctuaries, Suceava, Romania, 11-13 September 2015.
14. **Senica Țurcanu**, *Same shape, different sizes: A view on the symbolism of the Cucuteni-Tripolye miniatures*. International Conference From Symbols to Signs. Signs, Symbols, Rituals in Sanctuaries, Suceava, Romania, 11-13 September 2015.
15. **Senica Țurcanu**, *Original, fals și imitație în analiza obiectelor de podoabă Cucuteni-Tripolye*. International Conference „Probleme actuale ale arheologiei, etnologiei și studiului artelor”, Chișinău, Republica Moldova, 26-28 May 2015.
16. **George Bodi, Luminița Bejenaru, Loredana Solcan**, *The Human Remains in Cucuteni Culture. A semiotic of absence*. International Conference on Archaeoethanatology: an Interdisciplinary Approach on Death in Prehistory, 13-15 April 2014, Alba Iulia, Romania.
17. **Andreea Vornicu, Luminița Bejenaru**, *Astragali use in Chalcolithic sites from Eastern Romania. The construction of a hypothesis*. 10th Meeting of the International Council for Archaeozoology (ICAZ) Worked Bone Research Group, 25 August–30 August 2014, Belgrade, Serbia.

18. **George Bodi, Loredana Solcan, Luminița Bejenaru**, *The Snake Representation in Cucuteni-Trypolie Culture. An Approach from the Point of View of the Relational Ontology*. 'From Symbols to Signs' International Symposium, 2-5 September 2014, Suceava, Romania.
19. **Loredana Solcan, George Bodi**, Mihaela Danu, *A prickly pear to pick: the deposits of *Lithospermum* in the Chalcolithic of NE Romania* [poster]. 20th Annual Meeting of the European Association of Archaeologists, 10-14 September 2014, Istanbul, Turkey
20. **George Bodi, Luminița Bejenaru, Loredana Solcan**, *They die, and leave no sign. On the problem of death associated rituals in the Chalcolithic of NE Romania*. 20th Annual Meeting of the European Association of Archaeologists, 10-14 September 2014, Istanbul, Turkey.
21. **Luminița Bejenaru, George Bodi, Vasile Cotiugă**, *Ritual Use of Animals in the Precucuteni-Cucuteni Civilisation* [poster]. 20th European Association of Archaeologist Annual Meeting, 10-14 September 2014, Istanbul, Turkey.
22. **George Bodi, Luminița Bejenaru, Loredana Solcan**, *Is there such a time as a time of death? Thoughts on a possible reconstruction of the attitude towards death of the Cucuteni population*. Fourth edition of the 'Homines, Funera, Astra: Time and Cause of Death from Prehistory to Middle Ages' International Symposium, 21-23 September 2014, Alba Iulia, Romania.
23. **Vasile Cotiugă**, Nicolae Ursulescu, **Ștefan Caliniuc**, *On the multi-storeyed dwellings of the Cucuteni-Tripillya cultural complex*. 'Cucuteni Culture within the European Neo-Eneolithic Context' International Symposium, 15-17 October 2014, Piatra-Neamț, Romania.
24. **Dan Monah, Ștefan Caliniuc**, *The importance of salt in ritual exchanges in the South-eastern European Chalcolithic*. 7th World Archaeological Congress, 13-18 January 2013, Dead Sea, Jordan.
25. **Ștefan Caliniuc**, *Cucutenian clay stamps: markers of abortive cultural exchanges in the South-eastern European Chalcolithic?*. 7th World Archaeological Congress, 13-18 January 2013, Dead Sea, Jordan.
26. **Luminița Bejenaru, Dan Monah**, *Worked astragali in ritual contexts of Cucuteni Civilisation* [poster]. 9th Meeting of the International Council for Archaeozoology (ICAZ) Worked Bone Research Group, April 14-19, 2013, Zhengzhou, Henan, China.
27. **Luminița Bejenaru, Dan Monah**, *Painted bovines on the ceramic ware of the Chalcolithic Cucuteni and Tripolye cultures*. *Animals and Archaeology*

- Workshop, 14–16 June 2013, King Matthias Museum of the Hungarian National Museum, Royal Palace, Visegrád, Hungary.
28. **Luminița Bejenaru, Dan Monah**, *Large Feline representations on Chalcolithic Pottery (Cucuteni-Tripolye Civilisations)*. 19th Annual Meeting of the European Association of Archaeologists, 04–08 September 2013, Pilsen, Czech Republic.
29. **Loredana Solcan**, *On the fragmentation of Cucutenian anthropomorphic statuettes* [poster]. 19th Annual Meeting of the European Association of Archaeologists, 04–08 September 2013, Pilsen, Czech Republic.
30. **Loredana Solcan**, George Bodi, *Teoria sistemelor non-lineare. O posibilă abordare în studierea sistemului religios preistoric. 'Cucuteni Redivivus' International Symposium*, 12-15 September 2013, Suceava, Romania.
31. **Dan Monah**, *Sources salées, centres de recristallisation du sel, centres rituels d'échanges avec les populations steppiques*. Second Arheoinvest Symposium – From the Ethno-archaeology to the Anthropology of Salt, 20-21 April 2012, Iași, Romania.
32. **Dan Monah, Vasile Cotiugă, Ștefan Caliniuc**, *Ritual pits (bothroi) of the Cucuteni settlements from Romania*. Der Schwarzmeerraum vom Neolithikum bis in die Früheisenzeit (6000–600 v. Chr.). Kulturelle Interferenzen in der Zirkumpontischen Zone und Kontakte mit ihren Nachbargebieten, 16–20 May 2012, Varna, Bulgaria.
33. **Dan Monah**, Roxana Munteanu, Daniel Garvăn, *The relationships between the Cucuteni tribes and the tribes in the steppe in the North of the Black Sea*. Der Schwarzmeerraum vom Neolithikum bis in die Früheisenzeit (6000–600 v. Chr.). Kulturelle Interferenzen in der Zirkumpontischen Zone und Kontakte mit ihren Nachbargebieten, 16–20 May 2012, Varna, Bulgaria.
34. **Dan Monah**, Luminița Bejenaru, *Depictions of birds in the Cucuteni-Tripolye civilisation*. 7th Meeting of the International Council for Archaeozoology (ICAZ) Bird Working Group, 27 August–01 September 2012, Iași, Romania.
35. Nicolae Ursulescu, **Vasile Cotiugă**, *A bird-shaped stone sceptre found in the village of Popricani (Iasi County, Romania)* [poster]. 7th Meeting of the International Council for Archaeozoology (ICAZ) Bird Working Group, 27 August–01 September 2012, Iași, Romania.
36. **Ștefan Caliniuc**, *The online encyclopedia of the Cucuteni civilization: a wiki-based open access research database, and popularization platform* [poster]. European Association of Archaeologists 2012 annual meeting (EAA 2012), 29 August–01 September, 2012, Helsinki, Finland.

37. **Dan Monah**, *La mise à feu rituelle de quelques habitats Cucuteni. 'Human Impact on Natural Environment in the Neo-Eneolithic of South-Eastern Europe' International Colloquium, 24–26 October 2012, Piatra-Neamț, Romania.*

Participations at national scientific events

1. **George Bodi, Loredana Solcan, Luminița Bejenaru**, *Influența expansiunii Uruk și a spațiului Nord-Pontic asupra iconografiei fazei finale a culturii Cucuteni. Considerații preliminare. "Vasile Pârvan" National Symposium, 7-9 October 2015.*
2. **Senica Țurcanu**, *Statuete zoomorfe pictate din aria complexului cultural Cucuteni-Tripolye. 11th National Session of the "Vasile Pârvan" Museum of Bârlad, 15-16 May 2015.*
3. **George Bodi**, *Argumente pentru o abordare „structuralistă” a interpretării în arheologie: ontologia heideggeriană, neuro-științele și psihologia analitică. National Scientific Session 'Antropologia. O abordare interdisciplinară', Iași, 22 October 2015.*
4. **George Bodi**, *Heidegger, Jung și Durkheim. Argumente pentru o re poziționare teoretică în studierea spiritualității comunităților cucuteniene. Workshop "Cercetări aplicate și teoretice în tehnologia și spiritualitatea comunităților aparținând Culturii Cucuteni", 28 Mai, 2014, Iași, Romania.*
5. **Loredana Solcan, Mihaela Danu, Irina Irimia, George Bodi**, *Possible uses and significance in Cucuteni Culture of two species of Boraginaceae family. Sesiunea Științifică Anuală a Facultății de Biologie, 25-23 October, 2014, Iași, Romania*
6. **George Bodi, Luminița Bejenaru, Loredana Solcan**, *Între leamă și teorie. Argumente pentru o reevaluare a practicilor funerare din cultura Cucuteni. Session 'Antropologia. O abordare interdisciplinară', Zilele Academice ieșene, ediția a XXIX-a. Secția de cercetări antropologice, 23 October 2014, Iași, Romania.*
7. **Ion Sandu, Viorica Vasilache, Ana-Petronela Crețu, Nicolae Ursulescu, Vasile Cotiugă**, *Tehnici competitiv integrate utilizate în studiul unor caracteristici arheometrice ale unor statuete antropomorfe din cultura Precucuteni. ARCHAOMET Symposium, 22-23 March 2012, Bucharest, Romania.*
8. **Ana-Petronela Crețu**, *Semne pe plastica antropomorfă precucuteniană din România. 'Ideas, Beliefs, Symbols' Interdisciplinary Seminar (Archaeology, Ethnography, History of Religions, Theology), 24 April 2012, Iași, Romania.*

9. **Dan Monah**, *Idoli, păpuși, jucării, contracte și alte ipoteze îndrăznețe și hazardate*. Simpozionul Național „Vasile Pârvan”, Complexul Muzeal „Iulian Antonescu”, Bacău, 4-6 October 2012.
10. **Dan Monah, Ștefan Caliniuc**, *Complexe religioase din culturile Cucuteni și Precucuteni*. 14th ‘Bucovina — File de Istorie’ National Symposium, University of Suceava, 24–26 November 2012, Suceava, Romania.
11. **Loredana Solcan**, *O privire retrospectivă asupra cercetării ideilor religioase din cultura Cucuteni*. 14th ‘Bucovina — File de Istorie’ National Symposium, University of Suceava, 24–26 November 2012, Suceava, Romania.
12. **Ștefan Caliniuc**, *Decor și simboluri pe pintaderele Cucuteni*. 14th ‘Bucovina — File de Istorie’ National Symposium, University of Suceava, 24–26 November 2012, Suceava, Romania.
13. **Dan Monah**, *Metalurgia cuprului și tezaurile calcolitice din Europa de sud-est (6400-3600 BC)*. ‘Vasile Pârvan’ National Symposium, Bacău, 6–7 October 2011, Bacău, Romania.
14. **Vasile Cotiugă, Ștefan Caliniuc**, *Gropi de cult în complexul cultural Precucuteni-Cucuteni*. ‘Vasile Pârvan’ National Symposium, Bacău, 6–7 October 2011, Bacău, Romania.
15. **Dan Monah**, *Elemente cosmogonice la triburile Cucuteni, “In memoriam Constantin Matasă”* Symposium, Piatra Neamț Museum of History and Archaeology, November 3–4, 2011, Piatra Neamț, Romania.
16. **Vasile Cotiugă, Ștefan Caliniuc**, *Ritualuri de fundare a locuințelor Precucuteni-Cucuteni*. 13th ‘Bucovina — File de Istorie’ National Symposium, University of Suceava, 25–26 November 2011, Suceava, Romania.
17. **Ana-Petronela Crețu**, *Cărucioare și roți de car miniaturale descoperite pe teritoriul Moldovei*. 13th ‘Bucovina — File de Istorie’ National Symposium, University of Suceava, 25–26 November 2011, Suceava, Romania.
18. **Andrei Asăndulesei**, Felix-Adrian Tencariu, Silviu Gania: *Aplicații de topografie arheologică și prospecțiuni geofizice în așezarea preistorică Tăcuta — “Dealul Miclea”, jud. Vaslui*. 13th ‘Bucovina — File de Istorie’ National Symposium, University of Suceava, 25–26 November 2011, Suceava, Romania.

Scientific events organised

I. Cercetări aplicate și teoretice în tehnologia și spiritualitatea comunităților aparținând Culturii Cucuteni, workshop in collaboration with "Iulian Antonescu" Museal Complex in Bacău, Iași, 28 Mai 2014

Program:

11-11.10

dr. hab. Alexander Rubel, director al Institutului de Arheologie Iași

Cuvânt de deschidere

Moderator: CS I, dr. Vasile Chirica

11.10-11.25

Lăcrămioara-Elena Istina*

*Complexul Muzeal "Iulian Antonescu" Bacău

Cercetările arheologice in situ cucutenian de la Fulgeriș (2003-2013)

11.35-11.55

Diana-Măriuca Vornicu*, Lăcrămioara-Elena Istina**

*Muzeul de Istorie a Moldovei, Complexul Muzeal Național Moldova Iași

**Complexul Muzeal "Iulian Antonescu" Bacău

Biografia artefactelor din piatră cioplită descoperite în așezarea eneolitică de la Fulgeriș

12.05-12.25

Andreea Vornicu*, Lăcrămioara-Elena Istina**

*cercetător independent

**Complexul Muzeal "Iulian Antonescu" Bacău

Act tehnologic și savoir-faire în prelucrarea materiilor dure de origine animală. Studiu asupra colecției de artefacte din așezarea eneolitică de la Fulgeriș

12.35-12.55

George Bodi*

*Institutul de Arheologie Iași, Departamentul de Arheologie Preistorică

Heidegger, Jung și Durkheim. Argumente pentru o re poziționare teoretică în studierea spiritualității comunităților cucuteniene.

- Die Cucuteni-Kultur und ihre südlichen Nachbarn im 5. Jt. v. Chr in collaboration with the German Archaeological Institute in Berlin, Iași, 18-22 April.

Programme:

19 April

9:30 h

Begrüßung

Prof. Dr. Svend Hansen (Berlin)

Academia Română, Filiala Iași

Prof. Dr. Alexander Rubel (Iași)

9:40 h

Acad. Victor Spinei (Iași)

In memoriam Alexandru Vulpe (16. Juni 1931 – 9. Februar 2016)

10:00 h

Prof. Dr. Svend Hansen (Berlin)

In memoriam Alexandru Vulpe

10:15 h

Vladimir Slavčev (Varna)

Die Dynamik kultureller Prozesse zwischen den frühlandwirtschaftlichen Kulturen im nördlichen Teil der westlichen Schwarzmeerküste im zweiten Viertel des 5. Jts. v. Chr. (Precucuteni III-Tripolie A, Hamangia IV, Gumelnița)

10:45 h

PhD Nicolae Ursulescu, PhD Felix Adrian Tencariu (Iași)

Treasures of ritual objects from the Precucuteni- Cucuteni Cultural Complex and from the contemporary civilisations of the Balkan-Carpathian area. A comparative view

11:45 h

Dr. Constantin-Emil Ursu (Suceava)

Southern and western influences in the plastic of Precucuteni clay representations

12:15 h

Prof. Dr. Pál Raczky, Alexandra Anders (Budapest)

Material expression of macro-regional cultural relations on the Late Neolithic settlement-complex of Polgár-Csőszhalom

15:00 h

Prof. Dr. Gheorghe Lazarovici, Dr. Cornelia-Magda Lazarovici (Cluj)

Southern connection of the Precucuteni Culture and Ariușd Group of Transylvania.

15:30 h

Prof. Dr. Blagoje Govedarica (Berlin), Dr. Igor Manzura (Chișinău)

The Bolgrad-Aldeni culture in the Northwest Pontic Region, or History of Failed Colonization.

16:00 h

Prof. Dr. Svend Hansen (Berlin)

Pietrele at the Lower Danube. Results of Excavation 2004-2015.

17:00 h

PhD Andrei Asăndulesei (Iași), PhD Cătălin Bem (București)

Academia Română, Filiala Iași

A Revised Approach to Cucuteni and Gumelnița Sites, with Reference to Archaeological Remote Sensing

17:30 h

Stanislav Țerna, M. A. (Chișinău)

Part of the “Farmers’ Package”: On a Specific Type of Small Finds from the North-Western Black Sea Region

20 April - documentare la muzeul Muzeul de Artă Eneolitică Cucuteni din Piatra Neamț

21 April

PhD Attila László (Iași), PhD Sándor József Sztáncsu (Sfântu Gheorghe)

On the cultural relationship system of the Transylvanian Ariușd Group – the intracarpadian branch of the Cucuteni-Tripolye Cultural Complex

10:00 h

Andrei Victor Oancea, PhD Mihaela Olaru, Laura Ursu, Mioara Drobotă, Corneliu Coțofan, PhD **George Bodi** (Iași)

Multi-pronged archaeometrical study of the Cucuteni A pottery from the site of Hoisești – La Pod

10:30 h

Meda Toderaș (București)

Better broken. Reuse of the copper tools. Case study: Pietrele–Magura Gorgana.

11:30 h

PhD Andreea Vornicu (Iași)

Technological tradition and transfer in the Eastern Carpathian Early Chalcolithic. The case of bone implements

12:00 h

PhD Diana-Măriuca Vornicu (Iași)

The Precucuteni-Cucuteni lithic technology. A matter of unity and diversity

14:00 h

Regina A. Uhl, M. A. (Berlin)

Archäologische Arbeiten am Fundplatz Petreni – ein Einblick.

Human resources specialization:

Ștefan Caliniuc: “Culture & Technology” – The European Summer University in Digital Humanities, University of Leipzig, 26 July–11 August 2015.

Luminița Bejenaru: Museo Nazionale Preistorico Etnografico „Luigi Pigorini”, Roma, Italia, 31 October – 9 November 2014.

Academia Română, Filiala Iași

Luminița Bejenaru: Muzeul Național de Istorie Naturală – UMR 7209, Paris, 17-29 Noiembrie 2012.

Dan Monah: Institutul de Arheologie și Etnologie – CNRS-UMR 8215, Paris, 18-25 Noiembrie 2012.

Project Managers,

2011-2013

Dr. Dan Monah

2013-2016

Dr. George Bodi